

FAMILY LABOR

tiveness among the cooperating workers, and any deviation from the accepted technique destroys such unison. This, too, the son learns at his father's hands.

At home the son learns that building and repairing the houses, sheds, and other structures of the farm is men's work and that the duty of performing it devolves on the father. He watches his father buy and use all the feeding stuffs needed for farm animals and learns something of the nice adjustment which must be made between the expenditures of this kind and those demanded by the women of the household for food, clothing, and household needs. He finds himself included in the family deliberations which impress upon him the economic interdependence of the family and the division of labor between men and women.

The process is a gradual one. It is an integral part of daily experience protracted over many years. In his earliest childhood, of course, the mother looms larger in the child's consciousness than the father. The child's first duties, as soon as he can speak and walk, are to run on petty errands to neighbors and near-by "friends." Soon he is taking his father's meals to him in the fields or going on errands to the nearest shop. Until he is seven and has gone through First Communion, his place is in the house with the women, and his labor is of very little importance. After First Communion, at six or seven, he begins to be thrown more with his elder brothers, and comes to do small chores which bring him more and more into contact with his father and with the other men of the neighborhood. By the time he is ten or eleven he will be brought home from school, if needed, to take his part in the important agricultural work of the year, particularly at spring sowing and hay harvest. But not till he passes Confirmation and leaves school (generally at the same time) does he take on full men's work. Even then, as he becomes adult and takes on more and more of the heavy tasks of the farm work, he never escapes his father's

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181 is true, none the less, in belief. Like all else at birth,
 183 she is linked to the good people, and in the linkage
 776 an explanation is given for the identity of the
 844 emotional associations which surround both her
 and them.

181 Similarly, all other crucial changes in social life,
 183 as well as those of the religious life, come to fit into
 776 the same scheme for many of the country-people
 ● 852 who still follow the old tradition. The good people
 figure in them all.

Thus, First Communion and Confirmation—
 events of first magnitude in the life of the devout
 countryman—bring changes in emotional well-
 being; they bestow a real, if mysterious and holy,
 strength. This, of course, is first of all a part of
 religious experience. But the events are also accom-
 panied, in the countryside, by changes in one's
 relations to one's fellows, in traditional social
 organization. The child is separated first from
 others of opposite sex after First Communion; he
 is introduced to full farm work and, very often,
 leaves school after Confirmation. His fellows in
 family and community must henceforward have a
 new regard for him and treat him differently. So,
 in these changes, the good people have their role,
 too. Precautions against their influence reinforce
 one's dependence upon a symbolic order which
 incorporates these changes. They make definite
 and unforgettable the magnitude of the change and
 the new dispositions which must be learned. Thus,
 Again, emotion is enlisted in the fashioning of
 social habit.